Voting & Elections In Non-Islamic Countries – Salafi Scholars View

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Most of The Major Salafi Scholars Given Permission to Vote in Non Islamic Countries. voting or participating in elections be considered as assisting the kuffaar in having authority over the Muslims.

The Scholars Who Given ijaazah

Al Allamah Abdul Mushin Al Abbad

Al Allamah Nasirudeen Al Albany

Al Allamah AbdurRahman ibn Nasir AS-Sa'di

Al Allamah Shaikh. Luhaydaan

Al Allamah Shaykh. Uthaymeen

Al Allamah Wasiullah Abbas

Al Allamah Anees-ur-Rahman

Al Allamah Shaykh. Muhammad Amaan Al-Jaamee

Permanent Committee for Scholarly Research and Ifta

1.Al Allamah Shaikh. Luhaydaan :

Question:

"A question was asked concerning voting and if voting should be done if it would bring forth some benefit or take away some harm, or give the Muslims more power. And the Shaykh ibn 'Uthaymeen, when he was here he deemed it permissible but some people still deem it haraam. What is the just saying on this?"

Answer:

"The Shaykh said that he answered this a few years back, either in the Haram or on the program call Noor 'alad-Darb. He said that the Muslim should do that which would

bring benefit to Islaam and the Muslims, and it is known that no benefit can come about through disobedience of Allaah and His Messenger. Where there is no ruling concerning a matter, in the book or the Sunnah, and this action would bring forth some type of benefit to Islaam, then it can be done. As such, voting for a man who might bring to the Muslims something better than which they have, or keep away from them harm that is upon them, or he is better in comparison with his opponent; then there is no problem with voting for that man.

The Muslims should make ijtihaad i.e. a great effort in finding out what is best for them and most beneficial. They may get it or they may not, but they would have tried based upon hope that they would have done this good and brought benefit to Islaam and there is no haraam in that.

In some lands the number of Muslims is great and if they work together they would have a good effect in choosing. For instance, if there are ten million (10,000,000) Muslims and they vote for a man they see is not taken by desires, swung left and right, but he is truthful and returns the favour, then there is no problem in choosing such a man."

Shaykh Saalih bin Muhammad al-Luhaydaan, may Allah preserve him

Audio Link : http://www.salafi-dawah.com/uploads/1/5/0/0/15007852/shaykh_al-luhaydaan_-_regarding_voting_to_remove_harm_or_bring_benefit.mp3

(b)Wouldn't voting or participating in elections be considered as assisting the kuffaar in having authority over the Muslims? || Shaykh Saalih bin Muhammad al-Luhaydaan,

Question:

"Wouldn't voting or participating in elections be considered as assisting the kuffaar in having authority over the Muslims?"

Answer:

"If the Muslims refrain from voting, then are the elections

going to be nullified or are they still going to go forth or not? If this President is going to be put forth (elected), and if it is true that whether the Muslims vote or not it's going to go through, and they see that in electing someone to office is better for them than the opposing party – if they see that this is the situation; or if they see that this person is better than the other he's going to be easy with the Muslims or better with them than the opposition, then in this situation, it is good for them to vote.

But if they don't vote and they sit back and there is an opposing party that is clear that it is opposing the Muslims, and it would cause some harm upon the Muslims, then this is not good. In fact, it would be hurting the Muslims, or helping to hurt the Muslims because you have not voted for the party that would help the Muslims."

Shaykh Saalih bin Muhammad al-Luhaydaan, may Allah preserve him

Audio Link : http://www.salafi-dawah.com/uploads/1/5/0/0/15007852/shaykh_al-luhaydaan_-_wouldnt_voting_or_participating_in_elections_be_considered_as_assisting_the_kuffaar_in_having_authority_over_the_muslims.mp3

2. Shaykh Abdul Muhsin Al-Abbad :

Shaykh Said : There is no harm in voting for candidates who will be of more benefit to the Muslims than the others. In this instance, voting for them is an example of doing the lesser of two evils to avoid the greater evil. All of the candidates are disbelievers and, therefore, harmful. However, the candidate who is less harmful to the Muslims is better than the candidate whose harm is far greater. (sitting with the Shaikh on January 19th, 2007 (29 Dhul Hijjah 1427)

3. Shaykh Nasiruddin Al Albany Changed His Previous View & His Correct STANCE

As He Said : I mentioned to them, as I have mentioned

previously, that elections and Parliaments are not Islamic and that I do not advise any Muslim to nominate himself as a representative in Parliament because he will never be able to do anything for Islam. Rather, the movement will overcome him just as it has happened with all of the existing governments in the Arab countries.

Even with that being the case, I noted that in all of the Muslim lands, regrettably, there are Muslims who nominate themselves to Parliament claiming that they will reduce evil. We can not forcefully prevent them from campaigning; all we can do is advise, clarify, and convey [the truth].

Hence, if a Muslim is going to nominate himself as opposed to a Christian or Communist, whether it be for major or minor elections (according to your terminology) then we

vote for him.

Why? Because there is an Islamic principle upon which I have based my answer. If a Muslim is placed between two evils he chooses the lesser of the two evils. There is no doubt that having a Muslim as the president (mayor) of local government is less harmful – and I don't say better – than having a mayor that is a disbeliever or an atheist.

Questioner: Our Shaikh, I understand from this that as it relates to Parliament and even local elections that if a there is a Muslim candidate it is permissible to vote for him.

Shaikh: Yes, however based on the principle, and memorize what I am saying, based on the principle of repelling the greater evil with the lesser evil; not because

he is better.

Watch Video : https://youtu.be/o17mZvyWK04

vii. The Reality of Al-Albaanee's Position on Voting.

Shaikh Muhammad Naasiruddeen al-Albaanee.

Reference: Silsilatul Hudaa wan-Noor (Series of Guidance and Light), Tape #284 starting at approx 54mins. and continuing on tape #285:

Questioner: Some students of knowledge issued a verdict permitting voting for the best of the available Christian candidates based on the premise that this is from choosing the lesser of two evils. Is this permissible?

In addition, isn't this considered to be increasing their numbers which may in turn have a negative effect on the public's opinion of Muslims?

Shaikh: I have been asked this question on more than one occasion, and I believe that it is incomplete. So if you want to complete this unfinished question by bringing further clarity [then do so]...

Questioner: What is the permissibility of voting for the best available candidate, particularly if they are Christian?

Shaikh: This question is incomplete just as it was when presented by other than you. I will now say

what I think is intended by the question.

In the event that there are a number of Christian candidates who are imposed upon the Muslims, meaning that one of them has to be elected whether the Muslims like it or not, the previously mentioned principal is applied: namely, choosing the lesser of two evils. For example, there are four Christian candidates in a certain country and it is inevitable that one of them will be the winner (elected).

Hypothetically speaking, if it were only the Muslims voting [for these candidates] and no one else - not even one other person is voting - such that if the Muslims refrained from voting they wouldn't be elected, then it is not permissible to vote for them.

Is it clear up to here?

Questioner: Yes

Shaikh: However, if the situation is contrary to this, and this is what I think the question is referring to, then one of them must be selected due to the electoral process established today. It is upon you to know that this system is not Islamic in any way whatsoever...[The Shaikh then begins to explain some of the ills of democracy and the harm of giving power to someone who requests it, in contrast to the beauty of the Islamic shooraa]

Discussing these issues is lengthy. However, the point is that it has been **imposed** upon the Muslims living in that particular country to choose a candidate just as it is imposed upon them that some of the elected politicians be Christian. Why? Because there are Christian citizens. **The government takes into account the percentage of Christian citizens in the country and makes calculations. They compare, for example, the ratio of Muslims to Christians.** Do they consider the Jewish citizens in this process? I'm not sure. Based on these calculations they conclude that the country should have, for instance, two Christian politicians.

If the Muslims do not choose between them, then their own people will choose. In either case, one of them is going to be elected. But as we said earlier there may be four or five candidates. The Muslims in that country must consider it like this: The first candidate is a Baathist and a non-Muslim, the second is a communist and a non-Muslim, the third is an atheist and a non-Muslim and so on. The last is a practising Christian who does not harbor animosity towards the Muslims. If there is no way around the fact that one or two of them are going to be elected, *then what should the Muslims do? Should they say, "**We are not going to get involved?** They are Christians. Let them fight each other." **No**, this is not the case, because two of these candidates will be elected regardless.*

So O Muslims, O you who have sense, is this principle to be applied in this scenario or not? I say yes, because the Muslims in this case are between two evils. Similarly, this is the case if the candidates were Muslims, since amongst the Muslims are Communists, Baathists and so on. **Okay, do we just sit back and watch or should we choose the one whose harm is less???**

* * *

4. Shaykh Al Allamah AbdurRahman ibn Nasir AS-Sa'di, one of Imam of Ahle Sunnat of our times, wrote in his Tafsir Surah Hud, 91:

"Based upon this, if the Muslims who live under Wilayah (rule) of disbelievers, if they strive and act upon making this Wilayah (rule) democratic (Jumhooriyah), in which the individuals and people have the rights to practice their religious and worldly rights, this would be better than to submit to a country which will oppress the religious and worldly rights, and which is desirous to annihilate them and make them their agents and servants"

Scan :

الله قال: ﴿وَاسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ إِنَّ رَبِّي رَحِيمٌ وَدُودٌ﴾.

ومنها: أن الله يدفع عن المؤمنين بأسباب كثيرة، قد يعلمون بعضها وقد لا يعلمون شيئاً منها، وربما دفع عنهم بسبب قبيلتهم، أو أهل وطنهم الكفار، كما دفع الله عن شعيب رجم قومه بسبب رهطه، وأن هذه الروابط التي يحصل بها الدفع عن الإسلام والمسلمين، لا بأس بالسعي فيها، بل ربما تعين ذلك، لأن الإصلاح مطلوب على حسب القدرة والإمكان.

فعلى هذا لو ساعد المسلمون الذين تحت ولاية الكفار، وعملوا على جعل الولاية جمهورية، يتمكن فيها الأفراد والشعوب من حقوقهم الدينية والدنيوية، لكان أولى من استسلامهم لدولة تقضي على حقوقهم الدينية والدنيوية، وتحرص على إبادتها، وجعلهم عَمَلَةً وخَدَماً لهم.

نعم إن أمكن أن تكون الدولة للمسلمين، وهم الحكام، فهو المتعين. ولكن لعدم إمكان هذه المرتبة، فالمرتبة التي

5. Shaykh Ibn Uthaymeen (Rahimaullah) :

There is A Question From Who Asks :

Question : It is A time for Presidential Elections In America..!! Is It Allowed for the Muslims In America to VOTE for one of The Two Candidates..?? If One of them is Considered a better Political option for the Muslims In This Country or Should We keep Away From The Elections..??

Shaykh Uthaymeen Answered :

My Opinion is that They Should VOTE FOR the One, Who is A Better for The Muslims!! There is Nothing

Wrong With This! The Evidence for this Lies in the Words of Allah : Alif-Lam-Mim. The Romans have been defeated. In the nearer land (Syria, Iraq, Jordan, and Palestine), and they, after their defeat, will be victorious. Within three to nine years. The decision of the matter, before and after (these events) is only with Allah, (before the defeat of Romans by the Persians, and after, i.e. the defeat of the Persians by the Romans). And on that Day, the believers (i.e. Muslims) will rejoice (at the victory given by Allah to the Romans against the Persians), With the help of Allah, He helps whom He wills, and He is the All-Mighty, the Most Merciful. (30:1-5).

Who will Prevail..? It is Strange, but The Byzantines (Romans) Will Prevail Against The Persiens. Beacause The Byzantines Are closer to the Muslims Than the Persiens.

The Believers Will Rejoice, When a Non Believer Which is less Harmful for the Muslims, Wins A battle.

This Is Exactly The Same Situations in The Elections! Therefore You Should VOTE FOR THE one which has The Most Benefit for The Muslims.

Watch Video Here : https://youtu.be/jTWtB0CnvMg

b) Shaykh Muhammad ibn 'Uthaymeen (may Allaah have mercy on him)

Shaykh was asked about the ruling on elections, and he replied: I think that elections are obligatory; we should appoint the one who we think is good, because if the good people abstain, who will take their place? Evil people will take their place, or neutral people in whom there is neither

good nor evil, but they follow everyone who makes noise. So we have no choice but to choose those who we think are fit.

If someone were to say: We chose someone but most of the parliament are not like that,

We say: It does not matter. If Allaah blesses this one person and enables him to speak the truth in this parliament, he will undoubtedly have an effect. But what we need is to be sincere towards Allaah and the problem is that we rely too much on physical means and we do not listen to what Allaah says. So nominate the one who you think is good, and put your trust in Allaah. End quote.

(From Liqaa'aat al-Baab al-Maftooh, no. 210)

6. Shaykh ‘Abdul-‘Azeez Aal ash-Shaykh

Muslim minorities in Non-Muslim countries voting to prevent a greater evil

Questioner: “Soon elections will take place in the Netherlands, and the brothers there are asking if it is permissible to partake in the elections, knowing that there are certain parties who are against Islam and the Muslims, and we fear that if they come to power, it will be harmful for Islam and the Muslims?”

Shaykh: “Let them participate [i.e. by voting]; hopefully, Allah will make it of benefit for Islam and the Muslims.”

Questioner: "So it is permissible to partake in the elections?"

Shaykh: Take part [i.e. go vote]! And let them take part; hopefully Allah will strengthen their voice."

Shaykh 'Abdul-'Azeez Aal ash-Shaykh, may Allah preserve him

Translated by Salafi-Dawah.com.

Source: Recorded telephone conversation from 2010.

Audio Link : http://www.salafi-dawah.com/uploads/1/5/0/0/15007852/shaykh_aal_ash-

shaykh_-_muslim_minorities_in_non-muslim_countries_voting_to_prevent_a_greater_evil.mp3

7. Shaykh Wasiullah Abbas (Hafidaullah)

Shaykh Wasiullah Abbas Permitted To Give Vote In Non Islamic Countries.

See Here :

Sheikh Wasiullah: For instance, in the UK in many places if they don't for their leaders, they blackmail that they would not let them pray on the roads on fridays etc.
And if you vote for them, they help you. So, such people should be voted for.

Me: So, sheikh this does not has to do with shirk ?

Shaikh: No, this won't be considered shirk. We intend only good. And if we don't vote, we would incur much loss. So in conclusion, it wouldn't be said that it is haram in every situation, or halal in every situation (ie., it depends from situation to situation).

Watch Complete Video Here :

https://youtu.be/_LiELhn1xDA

b) Shaykh Wasiullah Abbas On VOTING IN UK General Elections

Watch Here : https://youtu.be/eFmatN405dU

8. Permanent Committee for Scholarly Research and Ifta

Is one prohibited to express an opinion on internal or external politics?

Question:

"…Is one prohibited to express an opinion on internal or external politics?"

Answer:

"…expressing one's opinion on internal or external politics of the nation is Not prohibited so long as it is for the public interest of Islam and Muslims and does not stir turmoil that may incur disunion, failure, defeat and ruin.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!"

Permanent Committee for Scholarly Research and Ifta'

Shaykh 'Abdul-'Azeez bin Baaz

Shaykh 'Abdul-Razzaq 'Afify

Shaykh 'Abdullah Ghudayyan

Shaykh 'Abdullah ibn Qa'ud

Source :

http://alifta.net/Search/ResultDetails.aspx?languagename=en&lang=en&view=result&fatwaNum=true&FatwaNumID=5845&ID=586&searchScope=7&SearchScopeLevels1=&SearchScopeLevels2=&highLight=1&SearchType=EXACT&SearchMoesar=false&bookID=&LeftVal=0&RightVal=0&simple=&SearchCriteria=AnyWord&PagePath=&siteSection=1&searchkeyword=#firstKeyWordFound

9. Shaykh Anees-ur-Rahman (One of the Kibaar Scholar From India)

Shaykh Anees Said :Voting is a Muslim Duty in Non islamic countries.

Watch Here : https://youtu.be/FbqLDolOiAI

10. Shaykh R.K Noor Mohammad (One of The Big Salafi Scholar From India) Explained Beautifully Regarding the Issue of Participating In Voting & Elections

Watch Here : https://youtu.be/Uz-jSyizYP4

[All The Major Salafi Scholars In India Allowed In Participating in VOTING In Elections In Non Islamic Country]

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